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ΣΤΑΛΕΓΟΜΕΝΑ

OF THE

ANTIQUITIES

OF

KILLMACKUMPSHAUGH,

IN THE

County of ROSCOMMON,

AND

Kingdom of IRELAND,

In which it is clearly proved that IRELAND
was originally peopled by

ÆGYPTIANS.

Written by

Doctor HASTLER, M.R.S.P.Q.D.L.M.N.M.A.S.T. and L.L.Z.

DUBLIN:

Printed for the AUTHOR.

M,DCC,XC.

This Pamphlet was given
to me in 1806 by the
Author Mr. John Whitley Postwa
whose explanations are
written in his own hand
in the blank leaves

Mr. Nicholson.



DEDICATION.

TO THE
MEMBERS
OF THE
ROYAL IRISH ACADEMY.

TO YOU GENTLEMEN, permit
me to dedicate the important dis-
coveries contained in this little Tract.
You alone are adequate to compre-
hend their utility in its full force,
to whom the night of antiquity is
A 2 entirely

entirely illuminated, and the dark parts of nature clearly revealed.

To you we are indebted for a distinct view, and clear conception of those secrets of nature, which we must otherwise have been in the dark about for ever; you have drawn aside the veil, which the absurdity and ignorance of the world have cast over those things: and nobly dared to descend to the bottom, the abysses, the penetralia of nature: and *monstra horrenda in lucem ducere*, and this even in your first volume, even in the infancy of your society: what then may

may we not expect from your maturity, when such noble deeds are performed in the cradle.

To you we are also indebted for the little magic, which is as yet known in this ignorant land. The virtues of the talisman, of the great Valancy, but for you must have ever been buried in obscurity; but for you must the wonderful properties of its mysterious characters been lost to mankind; and itself (shameful to be spoken) have ever appeared to the world a common Bombay coin.

Pardon

Pardon my presumption in confessing, that I once had thoughts of soliciting a place for this work, in your yearly volume; but I soon gave over such vain thoughts, when I reflected how it would be lost in the splendour of the surrounding publications.

P. HASTLER.

E R R A T A.

Page 7. Line 15. *for* stone, *read* stones,

P. 11. l. 17. *for* ostibæ and ofischii *read* os tibæ and
os ischii

—— l. 20. *for* there; *read* there. The

P. 12. l. 12. *for* putting *read* pulling

P. 13. l. 6. *for* time, *read* time :

—— l. 8. *for* sulphurios *read* sulphureous

P. 17. l. 13. *for* square *read* square root

P. 26. l. 14. *for* Egypt; *read* Egypt. As

E R A T A

Page 1. Line 12. For none, read none.
Page 1. Line 13. For oblique, read oblique, and as above and
as below.
Page 1. Line 14. For there; read there. The
Page 1. Line 15. For putting, read putting.
Page 1. Line 16. For time, read time.
Page 1. Line 17. For disjunction, read disjunction.
Page 1. Line 18. For disjunction, read disjunction.
Page 1. Line 19. For disjunction, read disjunction. As

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ΣΤΑΛΕΓΟΜΕΝΑ

OF THE

ANTIQUITIES

OF

KILLMACKUMPSHAUGH.



IT was in the Autumn of the Year 1786, that opportunity enabled me to perform a design I had formed some years before of visiting those curious Relicks of Antiquity, the Caverns of Killmackumpshaugh. Having some business to transact in that part of the country, I made haste to dispatch it, and providing myself with spades, candles, guides,

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and

and other necessaries, and taking with me as a companion a young gentleman who had ventured into those Caves once before, and who lived near the place, I with much joy set out on my expedition. After having first breakfasted on eggs, butter, milk, toast, tea, &c. (the four first of which the country afforded in great perfection) we walked across the fields to the Caves; we walked for two reasons, 1st, because there was no direct road to the Caves (which is much to the disgrace of the Literati of that part of the Kingdom,) and 2dly, because we could not without much difficulty procure horses.

We arrived at them after walking about forty minutes, when upon coming up to the mouth of the Caves, we found it necessary to light our candles; and as we had no apparatus for the purpose of striking a light, my friend walked to a neighbouring cabin

to

to procure a lighted turf *, which as it has a property of retaining a spark of fire while any of it remains, like tinder, answered our purpose very well.

I took the opportunity while Mr. ——— was gone for the turf to investigate the adjacent places, and had the pleasure of beholding the ruins of an antique Building, about fifty paces to the south of the entrance to the grand Cave. It was of a quadrangular figure of about thirty feet by sixteen, the walls of the north side were broken almost to the ground; but those of the south side were

* *Turfa* est concretum fossile & inflamabile, in formam cespitum crassiorum arte coactum, proveniens e terra palustri vel molli uliginosa, reperitur maxime in Belgio foederato, Germania inferiore, & Anglia, vocatur a Batavis

Turf, a Westphalis Tors.

non modo in culina subservit, ad focum instruendam, cibos, panem, cerevisiam paranda, & hypocausta calefacienda, sed etiam adhibetur ad lateres, tegulas, calcem & salem excoquenda.

Stabl. de cespite inflamabili turfa.

nearly entire, and overgrown with ivy ; the end walls were the most entire, and formed a figure nearly resembling a section of a pyramid perpendicular from the apex to the base ; this place, and all about it, the natives had filled with graves and tomb-stones, supposing it to be the remains of a Christian chapel ; but in this they were notoriously mistaken, for all the Christian chapels in this Kingdom, and indeed all I ever met with elsewhere, had the Altar-place at the east end, and the door or doors, in the sides near the west end ; now as this had the remains of its doors in the sides to the east end, it could by no means be a Christian chapel ; for as the altar, and the doors, are always in different ends in them, the altar must consequently have been in the west end, which as it is never the case in Christian chapels, shews that this was a heathen one, and this opinion is confirmed, and indeed put beyond doubt by several concomitant

tant circumstances, but more especially by some ancient inscriptions I found on a large stone within the walls, written in a mixture of Ogham and Runic characters, and which not only determines beyond doubt, that this was a heathen place of worship, but shews who the divinity was, who was worshipped here, and what is very extraordinary, shews also by what nation it was erected.

I had but just time to make the above observations on the ruins, when my friend returned with the lighted turf, and we prepared to descend into the Cave; and that this was no easy undertaking, will plainly appear to any one who looks at the annexed Plate, fig. 1st, where I have imperfectly sketched a section of the Cave; the entrance was scarce a foot high at first, but gradually grew higher as we descended, till we could stand upright at last; my friend went in first, and I having handed

handed him in the candle, went in after him heels foremost; and this I did, as well to avoid hurting my head against the projecting stones, as to prevent the bad consequences which might arise from the blood flowing into my head too violently, should it be the lower part; this I mention lest I should be thought guilty of disrespect, in putting my most unworthy parts foremost into the venerable remains of antiquity. We had now descended into the part marked (A) in the Plate, and I had scarcely enjoyed the pleasure of having overcome the first difficulty, when I was depressed with most horrible anguish at perceiving that it appeared impossible to proceed any farther; the only passage being through a hole about two feet square, which after descending perpendicularly for about two feet and an half, ran on in an horizontal direction about six feet more; but here my friend who had passed this way before, came

to my relief, and to my astonishment prepared to enter this seemingly impervious way, he standing up in the hole, and nimbly bending his knees, with much agility turned the corner, and getting on his belly, pushed himself feet foremost into the second apartment through the passage B fig. 1st, I then handed him in the light, and with much difficulty followed him.

Here I was fully rewarded for all my trouble by the pleasure I received in contemplating the objects around me. The Cave indeed was not capacious, but it was of a true antique shape; the walls were not composed of large stone, nicely jointed; but what was much better, of stones that bore the valuable rust of antiquity in its fullest perfection; it was about ten feet eight inches high, and five feet broad in the middle; and but about four feet at the ends, for it was formed in a figure
nearly

nearly resembling a portion of an ellipse intercepted between two lines passing through the foci at right angles to the apsidal (see fig. 2.) it was covered overhead with large flags, and the floor was of an argillaceous substance, interspersed with minute calculi; at the far end was a square hole large enough to contain a dead body; the end of it only opened into the end of the Cave, and it went in farther in the same direction, but as it was almost filled with earth and stones, I could not give so full a description of it as I could wish.

It was here that the near resemblance of this to an Egyptian burying-place struck me so forcibly, that I could not help crying out with the great philosopher *Εὐρηκα*. The difficulty and manner of the entrance, the situation and direction of the cavity for the dead body, all conspired strongly to confirm this opinion; and in the minds of those who had
been

been conversant in the histories of the catacombs and pyramids, left an impression of the fact little short of certainty. I must here beg leave to describe the manner in which this catacomb was closed up after the body was placed in it, that nothing may be omitted. Any one who has read * the elaborate account of the manner in which the passages of the pyramids were filled up by the workmen, can easily conceive how this was closed up; but as every body may not have considered this matter with sufficient attention, I think the following description will not be amiss to them.

After the body was put in its place with all due solemnity, the workmen having squared a stone to fit the passage, let it down through W. Plate 1st, fig. 1st, and pushed it on by engines to the mouth of the Cave

* *Vid.* Letters from Egypt, published in 1784.

through the passage B. at which place the stone projected a little to prevent the squared stone from being pushed into the Cave; they then prepared another stone, the cavities in the front of which exactly fitted those in the end of the first stone, in order that the cement might bind them the firmer together; this they pushed forwards by the same engines till it joined the first stone; in like manner they proceeded with two stones more, but the fifth which closed the passage was the most curious of all, for it was contrived in so artificial a manner with curious joints which fitted exactly into the fourth stone, that though it passed by it with the greatest facility, yet it could not by any means be drawn back again, and indeed those who opened the passage were forced to chissel it away, and there remain many of the splinters thereof to this day, which with the stones that were taken out of the passage, form the heap of rubbish

rubbish which obstructs the way into the
 first Cave, or anti-chamber, from E. to W.
(Vid. Pl.) Perhaps this account of the me-
 thod used in stopping the passage, may appear
 to some as not sufficiently authenticated, but
 I assure them most positively that my autho-
 rity for it is just the same with that which
 the learned Gentlemen had, who have de-
 scribed the same operation in the pyramids,
 which authority no one has yet been so hardy
 as to dispute.

After having attentively examined all the
 inside of the Cave, we prepared to ascend;
 and as my friend was the first to go in, so I
 was the first going out; first however having
 taken care to put in my pocket part of the
 osfibæ and osischii of a human skeleton,
 which were the only remains I found in the
 inmost place of the Cave, of the body which
 was once interred there; the manner of our

coming out was not much different from our manner of going in, only we came out head foremost, whereas on our entrance our feet were the first.

When we came into the open air, my friend left me in order to gratify the cravings of nature, or (in other words) went home to dinner. I must confess I felt some desires of the same kind; but as the mind is the nobler part, and its hunger should first be gratified, I determined to satisfy the more worthy appetite first, so putting the bones out of my pocket, and sitting down on the grass, I indulged my mind in a most delicious feast indeed; *O cana Deum*, I may well say, for here I first perceived that those bones, from the peculiar manner in which they had decayed, must have lain here near two thousand six hundred years.

The

The bones were eaten through and through with innumerable holes, which made them look just like a sponge, to which it is well known there are but two things which could have reduced them, those are vitriolic acid, and time, and as it was impossible there should any vitriolic acid get to them by natural means (as there are not any fulphurous minerals in that country) and as it was equally improbable that those who opened the Cave, should have brought vitriolic acid into it, for the purpose of reducing the bones to that state, and not rather the bones to the vitriolic acid (if they were inclined to try experiments on them), and as indeed I may safely affirm that there was no artificial vitriolic acid in the kingdom in those early ages when the Caves were opened, it follows that the bones must have been reduced to that state by *Time* alone. And here I must beg leave to remark, that no man should neglect

neglect to get an insight into all the arts and sciences he possibly can, however foreign they may seem to that study or profession he is engaged in, for oftentimes, sciences and arts which appear to have not the slightest connection in nature, serve to throw a light on one another, and frequently help to determine and prove facts in each other, which must otherwise have remained in doubt. For example, in the instance before us, who would ever have imagined that the study of antiquity was at all allied to that of chymistry, or that there was any connection in nature between time and vitriolic acid; and yet the ignorance of those facts must have buried the antiquity of the bones in everlasting obscurity.

Having proved that it was *Time*, which reduced the bones to the state in which I found them; I shall next proceed to shew that the quantity

quantity of it, necessary to reduce them to such a state, must have been nearly what I before stated 2600 years; and for that purpose, I must acquaint the reader, that having been always studious of antiquity, and the subjects which illustrate it; (to which nothing contributes more than an accurate knowledge of the decay of bones) I had in the younger part of my life constructed a kind of micrometer, or instrument for measuring an imperceptible decay in bones; it would take too much time to describe it accurately here; all that is necessary to observe, is, that by means of multiplying wheels, the smallest diminution of the bone became so magnified as to become perceptible: By the help of this instrument I was enabled to make a series of experiments on bones exposed to different temperatures, and buried in different soils, from whence I was able fully to ascertain that in ten years bones exposed —

In

	Lines.	Points.
In a warm moist soil decreased	2	10
In a moist cold soil - -	2	7
In a dry gravel - -	2	5

I was also enabled by the same instrument to find out a very curious fact, that bones did not decay equably, that is twice as much in ten years as they did in five, but that they decayed in an inverse ratio, or in other words the longer they remained, the less did they decay in any given times; I also was happy enough to be able to determine the proportion in which they decayed with very great accuracy, for by a series of experiments continued for near 30 years with an exceeding accurate instrument, I found that the cube of the decay of the bones was as the square root of the time they had been exposed; the variations in the result of the different experiments being so small, that they are not worthy of being mentioned, scarcely ever amounting to $\frac{5}{700}$.

From

From these facts which I had with much labour and difficulty ascertained, I was enabled to judge of the age of the bones which I found in the Caves; for upon applying my instrument to them, it appeared that they were eaten into holes of 6 lines, or 72 points depth; and as they had lain in a dry gravelly soil, they must of course have decayed in the same proportion with those exposed in the dry gravel. Now as bones exposed in a dry gravel decay 29 points, or 2 lines 5 points in 10 years, and as the cube of the decay is as the square of the time, it follows, that the bones which I found must have lain in the Caves about 2600 years, inasmuch as they were eaten into holes whose depth was 6 lines or 72 points. For 24389 is the cube of 29 points, the decay in 10 years and $3\frac{1}{3}$ the square root of 10, the given number of years, and 373248 the cube of 72 points, the whole of decay of the found

D

bones ;

bones; therefore as $24389 : 3\frac{1}{3} :: 373248 ::$
 $\sqrt{\quad}$ of the number of years the bones had lain
 in the Cave; now $373248 \times 3\frac{1}{3} = 1244160 \div$
 $24389 = 51$ the square root of the number
 sought for, but $51 \times 51 = 2601$ years;
 therefore, leaving out 2 or 3 years for acci-
 dental alterations of temperature, there re-
 mains about 2600 years for the time the
 bones had lain in the Caves. To those who
 may object to the accuracy of this, from sup-
 posing that it was impossible to construct an
 instrument correct enough to observe such
 minute alterations, as they only thereby will
 shew their ignorance of the astonishing exact-
 ness with which modern instruments are con-
 structed (almost the only things wherein the
 moderns excel the antients) and the wonder-
 ful accuracy of the observations made by
 them; there is no need to answer their ob-
 jections. But to the learned, who know what
 alteration the different temperatures, and
 the

the motion of the building occasion to those very nice instruments, I will beg leave to observe, that I had taken every possible precaution, having had the instrument fixed to a solid block of Portland stone, the foundation of which was on a hard gravel, and for which I had a square aperture cut through the floor of the room; so that it was totally unconnected with the building, and so not affected by any of its motions: and also that I had a very accurate thermometer (of which the quick-silver was boiled in the tube) fixed in a chamber in the stone, cut on purpose for it, and surrounded by the dust of the stone, by which I was enabled to keep the stone always at nearly the same temperature while I was making experiments.

I was also fortunate enough to meet with proofs, even in the manner in which the bones were decayed, which confirmed those

opinions of their being of Ægyptian origin, which the construction of the catacombs in which they were found, and the before mentioned inscriptions had so strongly impressed on my mind.

Herodotus informs us, that many years after a great battle between the Persians and Egyptians, coming to the field of battle, he perceived the bones of the Egyptians were quite hard, and in his own words, able to resist the percussion of a weighty stone; whereas those of the Persians, and other nations, could be broken with the least pebble. Now the bones which I found were not mouldered away equally all round, nor reduced to a cretaceous substance, as those of other nations would have been after remaining underground so long, but instead thereof, had only decayed into a vast number of small holes, so as in some measure to resemble a sponge,

the

the parts between the holes being quite hard, and perfectly preserving the figure of the bone; and this proves they must have been Egyptian, as no other bones could *have preserved any part of their surface so long.*

Having carefully put up the bones, I next proceeded to examine the inscriptions which I had observed in the old temple before my descent into the Cave.

But before I proceed to the explication of them, it will be necessary to trace up the Irish language to its original source, which will much assist in elucidating and understanding them with clearness. As the first step towards this investigation, I must observe that there exists a wonderful similitude between the Irish and Carthaginian languages; which is abundantly proved by that remarkable passage in Plautus, which is almost pure Irish;

and

and by the inscriptions which have been dug up from the ruins of Carthage. In the next place no one is ignorant that the Carthaginian and Phœnician languages were the same, it being well known that Carthage was a Phœnician colony. Now if we look into the early ages of the world, we shall find that the Phœnicians were not originally possessed of their situation on the Eastern coast of the Mediterranean, but inhabited somewhere about the Red sea, on which sea they carried on a very extensive commerce in the reign of King Solomon, about the * 3780th year of the

* This was probably the first East-India Company which was ever formed: And it is very remarkable that the East-India trade has always brought every nation, which carried it on, to the greatest splendour and opulence. The Jewish nation was but very poor, until Solomon by engaging in that trade, raised it to that astonishing opulence and grandeur which it enjoyed in his reign. The Tyrians, and after them the Carthaginians became exceeding powerful states, by carrying on this commerce, and next the city of Alexandria derived immense riches from the same source;

the Julian period, there is even some reason to believe that they carried on trade in partnership with that great King, and extended their commerce to the southern coasts of Africa and India in that time; but whether Solomon was an anonymous partner, or was the first in the firm, and signed Solomon and Co. is not related by history, though well worthy of observation; I should rather imagine that the latter was the case, as there are still many traditions in the Eastern countries,

source; after the Gothic descent, the first states which applied themselves to this trade, were the Italian states, who by its means became the richest in all Europe; the Venetians next followed their example, and soon surpassed even them in power and magnificence, which they had still enjoyed, had not the Portuguese by discovering the passage round the Cape of Good Hope to India, turned the channel of the trade into their own country, which accordingly raised them to very great power; the Dutch next made themselves a great and powerful people, by applying themselves to this trade; and last, the English, who are now the greatest commercial nation which ever existed in the world, carry on this trade more extensively than all the rest of Europe.

tries, of the wonderful properties of Solomon's seal, which the nature of the traditions, give great reason to believe, was the common seal of the firm. However this may be, it is well known that the Phœnicians were for a long time the great merchants of the Red sea, and of course lived in the neighbourhood of it; until at length the Edomites revolting from the tyranny of the Hebrews, about the reign of Jehoram *, occasioned such commotions and troubles about the coasts of that sea, as entirely put a stop to their commerce on it. Now as the Phœnicians were merchants, and could not subsist without commerce, they thought it best to quit that troublesome country altogether, and settle in some place more advantageous to their profession. Allured therefore by the success of the Sidonians, they resolved to follow their example, and engage in the Mediterranean trade,

* About 2770 years from the present time.

and

and wisely pitched upon Tyre as a fit place to build a factory in, it being a central situation and furnished with excellent shelter, and good anchorage for the kind of ships they then used : Here then they removed, and fitting out several ships, sent them to the most distant ports (even farther than ever the Sidonians had gone before them) to establish correspondencies with the principal merchants in each, and settle a regular trade ; from which transaction arose all their future opulence and splendour. We have now been able to trace up the Irish language, through the Carthaginians, to the Phœnicians, and through them to the banks of the Red sea, where the Phœnicians did first dwell ; from thence it is easy to trace it to its original source Egypt ; for as the Phœnicians were not Aborigines, they must have been derived from some other nation, and that this nation must have been Egypt, numerous arguments prove ; but

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chiefly

chiefly the necessity of their being descended either from the people of the Arabic side of the Red sea, or from the Egyptians. Now it is the height of absurdity to suppose that they had their origin from the ignorant and barbarous inhabitants of the Arabic side of the Red sea, as there never appeared in that country in those early ages, any of that skill and ingenuity in the arts, and advancement in the sciences, which those Phœnicians possessed, and which the Ægyptians were acquainted with as long as we have any account of them, they therefore must have come from Egypt; as to those who assert that the Egyptians derived their knowledge in the arts from the Edomites, who fled from their country when conquered by David, the history of Joseph, who lived in Egypt many years before the time of David; sufficiently confutes them, by the frequent mention there is in it of chariots, chains of gold, prisons, palaces, wine, and

and fine linen, all which require a considerable proficiency in the arts in order to form them; on the contrary, it is much more probable that the Edomites derived all their knowledge from the Egyptians. The distance from Egypt to the Red sea, is not so great (as it almost bounds one side of it) as to give occasion to a question of what should drive those Ægyptians, who were the ancestors of the Phœnicians, to the Red sea; but however even that may be easily accounted for, for at the time that the shepherds drove the Egyptians from lower Ægypt, those of the Egyptians who were driven out, and forced to seek new habitations, would very naturally go to the sea, where they might make their escape in ships entirely from the barbarians, if again attacked. And here I must beg leave to remark a fact, which will tend in some measure to account for the devastations committed on the works of art in Ægypt by those

shepherds, (or mutton eaters more properly) as well as for their ignorance and barbarity; it has been observed in all ages of the world, that those nations who lived entirely on animal food were the most ignorant and barbarous; and while their neighbours, who subsisted by agriculture, made rapid strides to civilization, and perfection in the arts, they still remained in their pristine ignorance. The wild Americans, and the Tartars, are at this day living examples of the truth of this; but whether it is to be accounted for from anatomical principles, or by moral reasons, from the different ways of life occasioning different manners, I will not pretend to determine: but I am rather inclined to think it is to be accounted for from anatomical principles; for I myself have known a certain *University*,—where the inhabitants have become much more civilized, and made a greater progress in polite literature, since they have adopted

adopted the custom of eating but one meal of mutton, and even that accompanied with vegetables; whereas when they eat two meals of the same kind of flesh, without any of the productions either of the garden, or the field, they were excessively turbulent and uncivilized; so much so, as to be the terror of the inhabitants of the city near which they lived.

Having now shewn what strong reasons there are for concluding the Irish language to have had its original source in Egypt; I will next proceed to the explication of the before mentioned inscriptions, after having first described the manner in which they were found by me in order to convey a clearer idea of them. When I was amusing myself in examining the tombs on the inside of the old walls of the temple, I discovered a stone of a singular form, being much nearer a square
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in its figure, than any of the other tomb stones was, this drew my attention towards it, and on approaching nearer to it, I was surprized at perceiving something very like hieroglyphics on it, I therefore sat down on the stone, and looking quite close, perceived that they were hieroglyphics indeed, but much defaced, I was however able very clearly to perceive among them the figure of a bird, the representation of several nails, and also of many circles, one of which was distinguished from the rest, by being of very curious form, somewhat resembling two circles entwined together, as may be seen in fig. 3, pl. 1st. I thought at first the bird was an Ibis, but the neck of it being too short, induced me to think it was some other bird, whose nature and properties might in some degree express those of the Deity, in honour of whom the temple was erected, as was the Egyptian custom: The circles signified that he was to be worshipped

worshipped for ever, a circle being the emblem of eternity, and the nails shewed that his power was fixed and immoveable. The rest of the hieroglyphics were too much defaced to be intelligible. My joy was very great at perceiving even these hieroglyphics, as they so well confirmed my former opinion, that this place had been built by Egyptians. But it was much greater at my perceiving near the top of the stone an inscription in Ogham characters, which I conjectured would tend to give information relative to the design of the place and the builders of it, and the event fully verified my conjectures.

The inscription was but six inches long, and three high, and yet contained a great deal of curious information. It was of the branch Ogham, as may be seen in the plate 2d; and any one who is curious in those matters, will be able to follow me in going through the explanation

explanation of it by the help of the excellent alphabet of that character, published by Doctor Beaufort in the first volume of the transactions of the Royal Irish Academy, for the year 1787, which is exactly copied in fig. 1st, pl. 2.

The part of the inscription above the line *, was as fig. 4, pl. 1st, which put in Roman characters, is D. B. H. R. the part below the line (*vid.* fig. 5, pl. 1st,) consisted of the letters B. L. C. or S. the whole inscription read from left to right, was O. B. A. S. which read from right to left formed the letters S. A. B. O. These being the four ways in which all Ogham inscriptions are read; above the line, below the line, backwards and forwards.

* The Ogham characters are formed by lines proceeding in diverse directions from a large line in the middle. See pl. 2.

I will

I will now proceed to the explanation of the meaning of this inscription. The part above the line D. B. H. R. in Hebrew דבּיּר dbhir, signifies *adytum*, the shrine. The part below the line, B. L. S. evidently means Belus, a very well known Egyptian appellation. The whole inscription read together from left to right, is O. B. A. S. זבּחא in Hebrew, which signifies *oraculum ab æterno*, an oracle from eternity. The last reading is from right to left of the whole inscription, and forms the word S. A. B. O. זבּחא Subah, O. sacrifice to him. All which readings arranged in order, form the following sentences: *The shrine of Belus, who is an eternal oracle, sacrifice to him.*

From this inscription we may see the superior elegance and conciseness of the Ogham character above all others, for in it seven strokes, in the example before us, form no

less than ten words, which when written in any other character, takes near fifty letters to express them. This fact may furnish an useful hint to stenographers when taking down debates in parliament; as for example, a speech which is delivered on the government side, which in any other character would take at least half a page, might be written in Ogham as in pl. 2, fig. 6, in about 15 strokes; and every one who understood the character at all, would fully comprehend all that had been spoken at that time; again, a speech on the opposition side, might be expressed as in fig. 7, pl. 2d, and it would be equally clear.

I must here remark, for the information of the curious, that the stone on which the inscription was engraved, was a kind of lime stone slab, about 4 feet broad, $4\frac{1}{2}$ feet long, and 6 inches thick, and that it appeared as if part of it had been broken off at the lower
end,

end. There was also on it the remains of an inscription in Roman characters, which I will take notice of in its proper place ; at present I will endeavour to shew who this Belus mentioned in the Ogham inscription might be.

Belus or Baal was a common name among the Egyptians. The father of Egyptus and Danaus, one of the first kings of Ægypt, was called by the name of Belus ; and Vulcan was worshipped in the same country, and had a magnificent temple erected to him under the name of Baal Canaan. It would therefore be but natural in the Ægyptians, upon coming to Ireland, to build a temple to a divinity which was of so high esteem in Egypt, and to introduce the worship of him into the country : of which worship there is some remains, even unto this day, in that part of Ireland ; for every summer, about the middle of June, on a certain day, the natives

assemble on the neighbouring hills towards evening, and kindling large fires, dance round them, using many extravagant gestures, they also bear aloft flaming bundles of reeds, on long poles, which affords a very pleasing spectacle when seen at a distance in the dark, and frequently leaping and passing through the fire, and making their cattle also do the same, account it fortunate, or lucky, as they call it, to do so; these fires they call by the name of Baaltinny, or Baal's fires; now both the name, and the action, strongly testify, that it was the worship of the above-mentioned divinity; the name being the same, and fire being sacred to Baal or Vulcan, inasmuch as he was the god of fire.

The next point to be determined is, how, and when, the Egyptians came to settle in Ireland. From the age of the bones, it appears that they could not have arrived here

sooner

sooner than in the 3900th year of the Julian period, or 813 years before the birth of Christ; and as this corresponds with the time wherein Herodotus mentions that a fleet set sail from Egypt in order to make discoveries of foreign lands, in all probability it was about this time that this event happened.

The occasion of this fleet having been fitted out, was this, a young man, by name Salapes, of a noble family, having forced a virgin, a daughter of a very powerful governor, by name Zopyrus, was condemned for this crime to be impaled alive, but his mother being related to the royal family, had interest enough to procure that punishment to be changed into what was thought an equivalent in those days, and he was condemned to surround all Africa, from the mouth of the Nile, till he should return by the gulph of Arabia, in order to make new discoveries; he accordingly

ingly prepared for his voyage, and furnishing himself in the Nile with ships, and men, put to sea, and passing through the straits of Hercules, steered southward. But after being many months in his voyage, he returned, and gave out that his ships became immovable, and that he could not complete his intended expedition: this, I suppose, was occasioned by some of the violent currents and winds, which are so frequent in those seas; the effects of which were exaggerated by him, in order to account for the loss of his ships, and the failure of his voyage: however, as he had not performed the conditions, the first sentence was passed on him, and he was impaled alive.

From this we may see how the Egyptians came to settle in Ireland, for as there is no account whatever of this fleet's coming back to any known port, (and if it had, there certainly

certainly would) and as it was prevented from proceeding south, by contrary winds and currents, it is therefore the highest probability, indeed almost a certainty, that that it was to Ireland they came, because it was so unknown at that time, that there would never have come back any account from it of what had become of the fleet, (which accounts for the silence of the historians on that head) and because it lies to the north, whither the violent southern winds which the ships met with in the voyage would naturally drive them.

Though the fact of the Egyptians having settled here, is established sufficiently; yet as I would not wish to leave a doubt on the subject, I will here mention some corroborating circumstances. The love of the Egyptians for pyramids, is too well known to need proof.

Those

Those Egyptians who settled here, have accordingly left behind them a curious monument of that kind, about a mile from the temple and catacombs: The only thing in which it differs from those in Egypt, is in its being smaller, and that instead of being prominent, it is inverted and hollow, *vid.* fig. 6, pl. 1st. It descends about 20 feet in the perpendicular, is of a circular figure, and consists of 4 regular steps about 5 feet high each, and 4 feet broad: the area at the bottom is about 10 feet in diameter, and the greatest breadth at the top was about 42 feet. The area at the bottom, I suppose, was used for sacrifices, though I could find no traces of any altar there.

Another circumstance tending to confirm this fact is, that near the old temple, I found a very large stone, (fig. 3. pl. 2.) with a large hemispherical cavity cut out of

it,

it, which is a well known emblem of Baal or Vulcan, denoting his smithy, which with the rest of the tools belonging to his art, was always placed in his temples.

There are two things which may be objected to in my account of the inscription ; first, how it being written in Ogham characters could be an Ægyptian work ; and secondly, supposing it to be Ægyptian, how I came to explain it as if it was written in the Hebrew language. The first objection I must own, staggered myself a little, even though the other proofs were so convincing. But I was happy enough in looking over some curious Ægyptian inscriptions, to find some which bore such a very striking similarity to the branch Ogham character, that I had no more any doubts about the matter : and my belief was farther confirmed to certainty, when on

G shewing

shewing an alphabet of the Egyptian character (which I had with much difficult decyphering composed) to a gentleman very skilful in the Irish language; he assured me that it was exactly similar in almost every instance to the character in which the * Ballymoate book is written: (for this alphabet, *vid.* pl. 2d. where the similarity must be evident to every observer to that of branch Ogham in the same plate;) in addition to the above proof that this kind of character was originally Ægyptian, I was also so fortunate as to find among the hieroglyphics several characters which much resembled the Runic Ogham, but as the inscription I write of, was written in the branch Ogham, I will only refer to plate 2, fig. 2. where is the Runic Ogham alphabet; and the excerpts I made from the hieroglyphics,

* A famous book of Irish laws, &c. written in Ogham.

phics, the similitude of which must be evident to the observer; this, though not directly, however is thus far to my purpose, that it shews that all the alphabets of the Ogham, are probably of Ægyptian extraction; I am sorry to find that the learned Kircher is inclined to be of a different opinion with me, and imputes those inscriptions found in Ægypt, which I mentioned before, as resembling the branch Ogham, (the characters of which he calls Cocatenatos) I say imputes them rather to the African Saracens, than to the Egyptians. This opinion which he handles in a loose and cursory manner, very unlike his general method of treating such subjects, I think will stand confuted by these two arguments; first, that it is very improbable that the Saracens, (who are well known to have been immersed in the darkest ignorance, and to have been utter enemies to all literature) should invent so elegant a cha-

rafter as this; and fecondly, that there are infcriptions in this character, which were written long before the Saracens over-ran Africa and Sicily, and which therefore could not have been infcribed by them; for inftance, thofe written by the Druids, which were not only written before the Saracen defcent, but even before the time of Julius Cæfar.

As to the fecond objection of my explaining the infcription, as if it was written in Hebrew, I am happy in being able to overturn it entirely. For the frequent accounts there are in hiftory of the Egyptians and Hebrews meeting and tranfacting bufinefs together, without any mention being made of interpreters; and indeed, in fituations where interpreters could not be procured, fhew clearly, that if the Egyptian and Hebrew
languages

languages were not exactly the same, there was at most but little difference between them, probably not more than between the Erse language and the Welch; those who speak one of these languages, being in like manner able to converse with those who speak the other, without any interpreter intervening.

I cannot help here remarking that the Irish language also much resembles the Hebrew in several instances, of which for the sake of conciseness, I will mention here but two, one is the phrase of salutation made use of in both languages, that in Hebrew being *כִּי שְׂמַחְתָּ* *chenish attba, quo statu es tu*, while the Irish is *cinishtata*: the other instance is of a word mentioned in the inscription *דְּבִיר* *dbbhir, adytum*, for which the Irish word is *tbubhir*, which is exactly the same with the Hebrew word;

word; *dh* and *th* in the Irish language being mutually commutable.

Having now cleared up all doubts with regard to the inscriptions being truly Egyptian, before I conclude, I must beg leave to mention some Egyptian customs which are still prevalent among the common people of this kingdom. The first I shall mention is, the posture in which they sit round the fires in their huts; this posture they perform by bringing the *ossa ischii* to rest on the tendon Achilles, bending their bodies forward sufficiently to keep their center of gravity over their feet, and so prevent their falling backwards; their arms they either rest on their knees, as in fig. 4, pl. 2. or employ occasionally in circulating that footy instrument of stupefaction the pipe. In this posture numbers of antique statues are found in Egypt, particularly the two famous ones of his

Ifis and Ofiris; the first of which I have copied in fig. 4, from a print in the learned Doctor Pocock's travels through Egypt; and the same learned author informs us, that the Egyptians make use of the same posture even unto this day. Another custom which the Irish have in common with the Egyptians, is that of living in the same houses with their cattle. Herodotus in recounting the extraordinary customs of the Egyptians, says, In other regions the apartments of men and beasts are separate; but in Egypt men and beasts live together. Now that this has been very early the custom in Ireland, the ancient Poet testifies, who speaking of the dwelling of some Irish chief, says,

In the one end he kept his cows,
In the other end he kept his spouse;

And

And that it is still the custom, every one who has lived here any time cannot be ignorant.

The Irish also resemble the Egyptians in their food, living chiefly on vegetables, as did the Egyptians of old. Nay, the very kind of vegetables which both used, seem to be the same, as the following passage from the above-mentioned author evinces: “ Other nations (says he) use barley and wheat for food, which would be a reproach among the Egyptians, who use for bread a thing called by some Olyra, and by others Zea, which (says he) they prepare with their feet.” This Zea *, or Olyra, many reasons

* There has been lately found in some of the mountainous parts of Ulster, a species of potatoe, with a stalk resembling flax; this is probably the Olyra, as it unites to a succulent root, that flax, for the manufacture of which Egypt was so famous.

sons serve to make us believe, was a plant somewhat similar to the potatoe; and moreover, in many parts of Ireland they still use their feet in washing that useful substitute for bread, before they boil it. Wheat, or barley is scarce ever used as food, but by the descendants of the English, the natives universally preferring potatoes to them. However, great quantities of both are raised in Ireland for the purposes of commerce, as was formerly the case in Egypt; and from the great increase in the exportation of them in those last years, we are safe in saying, that Ireland bids fair to be the granary of Europe, as Egypt was formerly of the Roman Empire.

The Egyptians were famous too for their linen manufacture; it was the staple commodity of the Kingdom, and vast quantities

H

of

of it were exported every year, as is at present the case in this Kingdom ; we may safely assert that it has also been famous for that manufacture from the earliest ages, as none of the ancient historians mention any thing to the contrary ; and this makes it probable that it was first introduced into this country by those Egyptians who settled here at the time the temple and catacombs were built.

I shall now conclude with a description of the modern inscription found on the same stone with the one in Ogham, which I promised to mention. It was engraved much lower down, and nearer the broken part of the stone than the Ogham ; it was much defaced, but as well as I could make it out, it ran thus, P, R, and the beginning of æ, and F, o, r, t, pretty plain ; h, and the top
and

and side of o, s; u much broken and defaced; l, t, o, with the top of the l broken off; F, a, t, t, u, r, (the u in this word was rather injured,) t, e, n, this last was scarcely legible; but t and the bottom of n were pretty plain; G, H, F, Lin, very legible; these words and letters put together run thus, præ: fort: hos: ult: fattur: ten: G, H, F, Lin. The meaning of which is very evidently this; Prætores fortes Gracchus, Horatius; & Felix Linus fantur hos (scil. locos) ultimos tenuisse. These two Prætors might have been separated from Cæsar's fleet, and driven by violent winds on this coast, where they settled themselves by the force of their arms, and some of the oldest survivors might have been desirous of perpetuating the memory of their conquests, and finding this remarkable stone in the temple of Baal, might have written the above in-

scription on it, that it might float down the current of time with the curious inscriptions already on it. I only hazard this as a probable conjecture, it being foreign to my subject to examine it more critically in this place. I leave it to the learned to determine how these Romans came to Ireland; and in order to assist them, have copied the inscription exactly and critically in fig. 5. pl. 2. After having compleated my observations on the inscriptions, I returned to my friend's house, where after remaining a few days, I set out for Dublin in the stage, where I arrived August 29th, at 7 o'clock P. M.

I took very particular care of the bones on the road, intending to have lodged them in the College Museum, along with Bryan Borough's harp, Magrath's shoe, the brass fibula, or button, the piece of coal from
Ballycastle,

Ballycastle, and the other valuable Irish curiosities. But fortune, which always delights in tormenting men of abstruse speculation, prevented this favourite scheme; for the old woman who lights my fire, not knowing their value, threw them out of the window with the sweepings of the room; but fortunately, I had first made very sufficient experiments on them with my micrometer, and other tests of antiquity, which in some measure consoled me for a loss, which would otherwise have reduced me to despair.

F I N I S.

of the... and the other... which also...
in the... of the... for the old
... who... not knowing
... out of the way
... of the room; but
... made very...
... with my...
... of antiquity, which is
... for a long while
... to the



1713

B	·
L	·
N	·
E	·
S	·
K	·
D	·
T	·
C	·
Q	·
M	·
G	·
N	·
P	·
R	·
A	·
O	·
U	·
E	·
I	·

Fig. 1.

BRANCH OGHAM

Characters found in EGYPTIAN Inscriptions

RUNIC OGHAM
F V D O R K H N I A S T B L M R

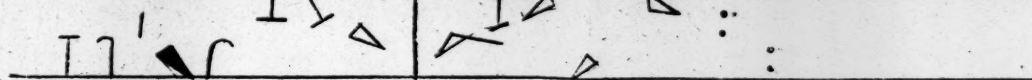


Fig. 2. On the Statue of Isis in Egypt.

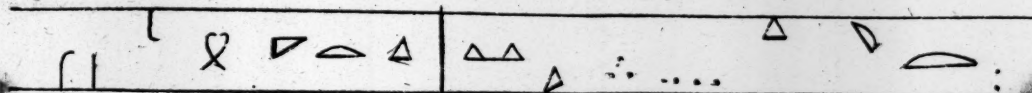


Fig. 5.

pr x for the soul of a t h e r l u g h f l i n

Section of the hollow Stone
Fig. 3.



Ruins of the Temple.

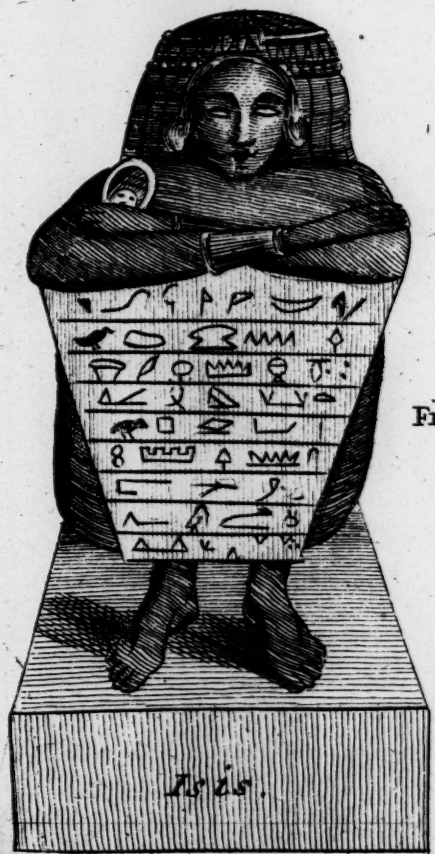
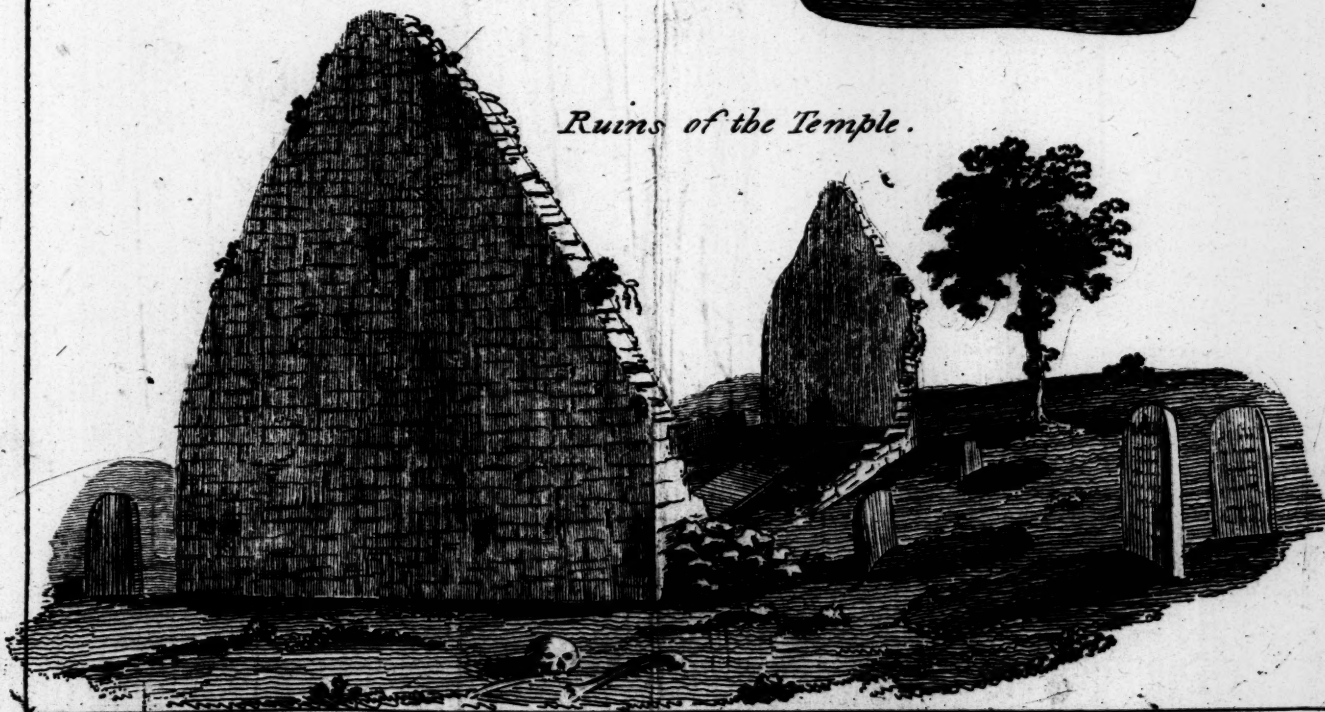


Fig. 4.

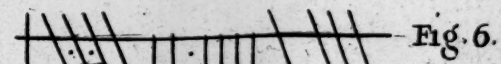


Fig. 6.

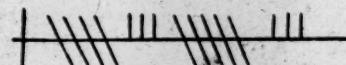


Fig. 7.